LIBRARY COPY

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 2 **December, 1950**

ORIGINAL *and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; it is never eccentric, though always* SUI GENERIS; *and no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed* GENIUS. *"True genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man.... Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world.* —H.P.B.

CONTENTS

THE KRITA BIRTH....49
MYSTICAL CHRISTIANITY....50
THE ORIGIN OF EVIL....51
"DISTINCTIONS"....57
KERNELS OF WISDOM....60
FREEDOM AND LIFE'S VALUE....64
POSSIBLE RIVAL TO POMPEII....65
YOUTH-COMPANIONS ASK— 69
RE-CLASSIFICATION OF PRINCIPLES....72
"THE GITA"—INFORMAL ESSAYS....78
THOUGHT AND FEELING....82
ON THE LOOKOUT....85

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A. which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

LIBRARY COPY

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

A U M

He who attends to his greater self becomes a great man, and he who attends to his smaller self becomes a small man. —MENCIUS

THEOSOPHY

Vol. XXXIX December, 1950 No. 2

THE KRITA BIRTH

THE "Origin of Evil" may not appear an appropriate topic for pre-Christmas discussion, and yet at no season of the year, perhaps, is the problem of evil more baffling. Contemplating the gentle "Man of Sorrows," who does not wonder why man's sorrows seem added to, instead of diminished? To a certain type of philosopher—H. P. Blavatsky discusses the type in her article reprinted below—pessimism represents a logical position, and it is well to realize that the illogic of this view can never be demonstrated to a materialist. Thus Kali Yuga continues to spawn hordes of pessimists for every believer in the "Golden Age," and the declarations of those who hold to the reality of karmic hope and responsibility are all but drowned out in the chorus of nihilism and despair.

Yet the sanguine members of the Krita Yuga who keep the knowledge they have gained, even during the age of iron, are not born, but *made,* and it is evidently the aim of every savior to help provide the conditions of growth for Krita hearts. What else is implicit in the coming of those who choose the winter solstice for their birth cycle—that time when the eye sees no living pulse in Nature, when a subtle hint is vouchsafed only to the eye of soul?

We may say that the season of the birth of the year *should* be meaningful; we may stretch our faith forward and dream of living through a "new" cycle; we may close, with relief, the books of the year that is passing. But how much of our faith can we depend upon; how long will it last? The new year cannot, of itself, raise our

spirits and make firm our hearts. Indeed, those who look for an outside stimulus to overcome their private despair, may find the stillness of the inner solstice a dismaying experience. When the time for the birth of fresh resolution comes and finds them waiting instead of resolving, it will leave a deepened hopelessness—all the more discouraging by contrast with the redoubled vigor of other, more reliant souls.

Let the theosophist discover not merely that the new year *should* be meaningful, but that it is a profound cycle which he may join in and strengthen. To do this, he must not simply accept the intellectual formula which disproves materialism—he must learn how to combat materialism in himself. Nor can he vanquish materialism for his well-being alone; such an attempt would be nothing but further, deeper materialism. For the philosopher, declares H. P. Blavatsky, "there is but one real life, *Nirvanic bliss,* which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe." This is not, however, the nirvana of separateness. Buddha, she relates, "sacrificed himself for Humanity by *living for it, in order to save it,* by teaching men to see in the sensuous existence of matter misery alone. . . ."

The living that is a sacrifice is veritably a state different from that of any ordinary plane of consciousness, yet it is not Buddhas alone who partake of that state and that life. Each growth of spiritual knowledge opens a new year in man's soul-life, until the cyclic and separated intervals merge in the continuous spiral of a determined will and the Krita life.

MYSTICAL CHRISTIANITY

Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramatma, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self. . . . —"The Great Master's Letter"

THE ORIGIN OF EVIL

THE problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created; hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet. Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima thule* is earth and matter, and he sees beyond the *prima materia,* only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whitened sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronizes Indian metaphors and imagery now. In a new work upon the subject by Dr. Mainländer, "Pessimism and Progress," one learns that Indian Pantheism and German Pessimism are *identical;* and that it is the breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:—

NOTE.—This is the first part of an article published by H. P. Blavatsky in *Lucifer,* October, 1887.

"This (transition) is precisely the original mistake, the *primordial sin,* which the whole creation has now to expiate by heavy suffering; it is just that *sin,* which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, *i.e.,* by putting *an end to being itself.*"

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by "putting an end to being"—whether that being is viewed as applicable to the whole Kosmos, or only to individual life—is a gross misconception. The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to *form* alone, not to *being*—and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the "*will* to live")—he will thus gradually escape the curse of rebirth and *conditioned* existence. But he knows also that he cannot kill or "put an end," even to his own little life except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal Be-ness, the "causeless CAUSE" from which he has exiled himself unto a world of forms, he regards the temporary and progressing manifestations of it in the state of *Maya* (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute "Be-ness," which is so graphically expressed in the Sanskrit word *sat.*

The "Pessimism" of the Hindu or Buddhist Pantheist is metaphysical, abtruse, and philosophical. The idea that matter and the Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by *living for it, in order to save it,* by teaching men to see in the sensuous existence of matter misery

alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow; in living, not in running away from life. His doctrine shows evil immanent, *not in matter* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life —because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being.* Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis,* in contradistinction to the philosophical Vedantic *Raja Yoga.* Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected,

as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being,* but, on the contrary, a continuous and ever increasing development of *life.* Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic *Amoeba,* which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought"! !

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognising no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the "evils" of life as *realities,* aspires when he has the time to aspire after anything except those said mundane *realities,* to annihilation of "being," as he expresses it.

For the philosopher there is but one real life, *Nirvanic bliss,* which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in

his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in only the direct cause of that unit, eternal and *ever living, because the ONE uncreated,* or rather not evoluted. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre*-primordial condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created"—*i.e.,* conditioned and limited—with his own blind unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheism simply submits to the inevitable, and tries to blot out from his path of life as many "descents into rebirth" as he can, by avoiding the creation of new *Karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana "artificially" ("takes the kingdom of God by violence," in Kabalistic parlance), is given, allegorically, in the *forty-nine days* passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first,* and extinguish the *forty-ninth fire** before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences, he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophic pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil

*This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* "days" and the *forty-nine* "fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a "Buddha" is shown reaching it during the course of one life.

added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a systematic slander of life and being; the bilious utterances of a dyspeptic or an incurable hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. *Being,* under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (psüche), was henceforth regarded as the scapegoat and victim of *unconscious* OVER-SOUL. But it is not to Pessimism, but to Wisdom that it gave birth.

Ignorance alone is the willing martyr, but knowledge is the master, of natural Pessimism. Gradually, and by the process of heredity or *atavism,* the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance.

As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

(To be concluded.)

"DISTINCTIONS"

THEOSOPHISTS long for the return of the Sanscrit language that they may be able to express the philosophy with finer shades of meaning, in over-tones and in under-tones. Yet often they forget that Theosophy has a definite nomenclature, some of which has been acclimated to the English from the Sanscrit, and that it is perhaps in not fully understanding the philosophy that English seems so deficient to express in full. People are accustomed to seeing "differences" and looking no further for "distinctions," whereas, if they would seek for the distinctions rather than for the differences, they might find themselves in a larger degree satisfied by the clarity of their expression, and of their philosophical concept.

For illustration: How often it is said that there is no "difference" between "planes" and "states" of consciousness. This is quite true; nevertheless, there are distinctions. A plane indicates a *field* of matter, of substance. In the *Secret Doctrine,* planes may be represented as strata, or layers, and in diagrams are represented by straight horizontal lines. A "state" of matter *is* substance, and *is* consciousness; that is, substance represents mass, unitary consciousness. There is no separate consciousness in one atom from that of another. Take Hydrogen in its highest state. Its highest state would be of the highest plane. But, what is spiritual fire on the highest plane is also represented on the lowest plane, in physical fire. Hydrogen does not cease to exist in the intervening states, and in whatever plane is always hydrogen, representing a state of matter, that is, hydrogen-mass-consciousness.

In the above, are references to things cosmical. But when we come to man himself, it is found that we are dealing with another kind, that is, degree, of consciousness. Man has his principles, which correspond to planes of matter and states of substance; but, man himself is the *self*-conscious Perceiver, the Experiencer, the Knower of all these states and planes. In a body, in the waking state, he identifies himself with terrestrial existence, although were he able to do it *completely,* he would automatically cut himself off from experience on higher planes. This is, in fact, what has happened in the case of "lost souls." But the normal man, which is to say the

Adept, does not identify himself with any state, save as his will inclines. He knows all the planes for what they are—fields of perception. He can enter into any state of consciousness, and leave it, at will. He—the eternal Subject, the unified three-fold fire of consciousness—regards objectively every plane or field of perception; to what extent he will, he partakes of the corresponding state. He himself—the changeless One—produces changes in his field of perception by traversing the planes, by contact with them in experiencing the corresponding states. For him, every plane yields its perceptions; every state yields its experience. His principles are coordinated with cosmic principles. But he is no more his own principles, than he is the planes, than he is the states.

Many distinctions between planes and states declare themselves, when it is realized that one must consider the context of relation: are we talking of cosmic planes and states, or are we regarding them micro-cosmically? There are universal beings able to attune their consciousness to any of the seven planes of cosmic consciousness; but for the majority of minds the four lower planes alone are accessible. Whereas planes may be represented by horizontal lines in a diagram, Man himself, the Perceiver, the Knower, must be represented by a vertical line, piercing the seven planes. The "principles" might be understood to be the states of substance between the planes, if it is apprehended at the same time that these principles are not actually "bounded" in time and space.

To illustrate: there may be ten men present in a room, in full waking consciousness. We would say that they are on the physical plane so far as appearance goes, but are they? They may be discussing the highest metaphysics, their perceptions being focussed on the mental plane. But not all of them may be able to follow the metaphysical discussion of a few, and so might be on the plane of Kama, allowing feelings of aversion for such discourse to absorb them. One person might be torn between some physical bodily pain, and a wavering attention to the discussion. He would be more on the physical plane than on any other. Might be three of the men in entire harmony and agreement on the subject, in which case they would be on the same plane and in the same state. That a number of men are in waking consciousness by no means indicates, however, that they are all in the same state, since each man has his own

state within the general and universal state. This is true, even with the three who were in harmony on the subject of discussion. Their states would be near enough, generally, to call it the same state, and yet, each man's state would also be his own, and enhance or limit in some measure the subject of discussion.

The same holds true with men who are carried away by anger. Many men can be enraged at the same time, and all, while acting on the physical plane, yet be in an Astral or Kamic state. The whole nature of each man would qualify his own particular state, although each one would be as nearly identified with the Kamic state, focussed in it, as the intensity of his feeling demanded.

The Caduceus wand illustrates the conception of planes, showing as it does the two contrary forces—Spirit and Matter—entwining in close embrace at certain points. What are these but the laya points of matter, from which the plane extends on either side? What but these points of equilibrium between Spirit and Matter actually produce the planes? Coming down the Wand of Being and arriving on this plane, Man is found to be the one who of himself and in himself must produce equilibrium between Spirit and Matter, and this must determine his state and plane of action for the remainder of manifested existence. When the mass of Humanity attains that equilibrium between Spirit and Matter in Mind, then evolution will proceed on the Fifth plane in fully equilibrated Manasic beinghood. Thence will be the return of spiritual Monads through the highest plane to the boundless plane of the Absoluteness, until a new Day, a new manifestation, a new descent, a new-re-ascent through all the planes of being, through all the worlds of force, through all the states of consciousness back again to the All.

Planes and states, then—however "metaphysical"—are veritable living realities and influences. They are not simply in a book; they are not simply hypothetical assumptions. So, if this idea of distinction between planes and states were to come home truly to theosophists, they would be able to look at the whole philosophy with clearer eyes, gaining as well a more profound perception of the necessity to live the life of Spirit, not of Matter. To see the universe as embodied consciousness, in planes and states, as well as in forms, and to realize one's own unified and individualized consciousness as the Perceiver, Experiencer, and Knower of them all, is to see indeed.

KERNELS OF WISDOM

"Nothing is easy to the unwilling."
—Greek

PROVERBS and mantrams are seeds of wisdom containing in themselves the results and values of countless experiences gained by individuals, tribes, nations and races. They are the distilled essence of many generations of trial and error, failure and success. As the seed carries forward in embryo the perfect pattern of the tree that is to be, so in the mantram is locked up a magic potency for future use. Planted in proper psychic and intellectual soil, the mantram-seed may fructify and grow—becoming in time a mighty oak of character, wisdom, usefulness. But mantrams, like all seeds, require to be planted and used, and man himself must be the planter. His mental and psychic nature is the soil, his up-rooted desires are the fertilizer, his restraints and sacrifices the rain, while his Will and devotion are the rays of heat that shine from the Sun of his Higher Ego—the Self. But how can any growing thing prosper and increase in an atmosphere that is dark, morose, *un-willing?*

Some people say that the world is hard and cruel, that the trials and experiences of life present obstacles that are well-nigh impossible to surmount. Some say that duty makes of man a slave, that the responsibilities of family and home keep one bound down beyond any hope or possibility of relief. Others are of the opinion that there is little use to try, that so long as *Kali Yuga* lasts one may as well content himself with the unhappy role of work, duty, non-achievement. Why is it that such individuals do not take the time to question their own attitudes of mind? Why is it that so few are in any way disposed to heed the admonition of all great Sages to look within themselves, to first make clean the inside of the platter before presuming to find fault with externals? Why is it that we are so un-willing to correct ourselves, to eliminate defects, and to enlarge the ideas and emotions through which we look and feel?

Nothing is easy to the unwilling for the simple reason that such a person does not use *Will.* He lives by likes and dislikes, and exists in a confused array of pre-conceived notions about the universe and

himself—the karmic heritage of many centuries of religious belief and dogmatism. How can *Will* flow through a mind that is small, narrow, and constricted by the idea of a personal God which makes of man a puppet or a pawn, and relegates him to the position of an irresponsible, will-less creature? This idea closes the channels of the mind, and thus cuts him off from the beneficence of his Higher Self—the universal reservoir of power, strength, and Will.

Theosophy, on the other hand, teaches that the Universe is a Unity, in the strictest sense of the term, and that there is no separateness anywhere. It holds that Man and Nature are intimately connected in every part. All ancient peoples looked upon man as being a small copy of the Universe, containing in himself every element, high or low, that exists within the Whole. They spoke of the Macrocosm and the Microcosm, of God-spirit and Man-spirit, and said that the former could never be demonstrated except by and through the latter. "Man-spirit," says H. P. Blavatsky, "proves God-spirit, as the one drop of water proves a source from which it must have come." The powers and potentialities possessed by man are a possibility because of his kinship with the Universal Soul, and they demonstrate the presence in him of Creative Force, or *Will.* Pagan philosophers therefore admonished the human being to assume the position of dignity that befits a Creator, instead of the weak, *un-willing* attitude demanded by the Church.

The man who does not use his *Will* has no power, for *Will* is Creator in the universe—both Macrocosm and Microcosm. It is the Source of strength and energy for everything that one does, and when operating through a pure and holy mind, the will is practically omnipotent. How else is a Buddha or a Christ possible, except that they have perfected the powers latent in our common human natures? How could Avicenna, the great Persian philosopher of the tenth century, command the Spirits of the Elements, except that he had mastered the use of his Will, and developed to the full the potencies of his inner spiritual Self? The legend further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle.

Count St. Germain is another example of the creative power of the human Will. He is said to have been the greatest Oriental

Adept Europe has seen during the last centuries. Complete master of the art of transmuting metals, he was proficient at making gold and the most marvellous diamonds—an art, he said, he had learned from certain Brahmins in India, who taught him the artificial crystallisation ("quickening") of pure carbon. His erudition was enormous and his linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with facility equalling a native's. He never laid claim to spiritual powers, but proved to have a right to such a claim. How account for the existence of such a personage except that there resides in man the same powers of creation that are to be found in Great Nature?

> One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.
>
> The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination. (*Isis Unveiled,* II, 590.)

There is a power in man that can accomplish seeming miracles if only it is put to use. But the greatest of all powers is the power to control one's self—one's thoughts, feelings, attitudes and motives. This can never be realized, however, through the negative, non-willing attitude of the personality. *Willpower* is the force of Spirit in action, and it reaches the personality only through the perfectly-aligned channels of the Whole man, visible and invisible. Like the seven-stringed lyre of the Greeks, the human assemblage of principles is capable of producing the most wonderful harmony, once co-ordinated and attuned. But the principles of most men's natures are desperately loose and neglected, when not totally un-strung. Only the philosopher can attune them. Only the philosopher—and all men are that, once they choose to be—will take time to study himself, to investigate the powers of his inner being, and to trace all forces to their common root, the Universal Spiritual Will.

It is because men do not *Will* to accept their fate, and to assume the responsibility of their calling, that the ways of life seem hard and difficult. The tendency to complain and find fault with circumstances raises a cloud of blackness that darkens the spirit of everything that we do—when, just as easily, with an interior change of view, all might have been light and cheerfulness. Where is the man who has not heard the story of the "second mile," as told by Jesus: If one forces you to walk a mile, then walk with him two miles. If he demands of you your coat, then give him your cloak also. The Master had no thought, in telling the parable, of encouraging dictatorship or acts of robbery in others (an objection that is sometimes made). The parable is intended for the one who hears it—and its moral meaning is clear:

Change your attitude! Resist not evil! Accept the guerdon of the Law, and you will find peace! Matters not the environment in which you live, nor the duties you are required to perform, nor how seemingly inconsiderate the people with whom you deal—if approached positively, willingly, and with desire to serve, peace and contentment will be the result. But men, for the most part, are un-willing to go even the *first* mile, let alone the *second,* un-willing to do the *least* that is required of them, to say nothing of wanting to do the *most.* It is our *un-willingness* that brings us pain.

Only with a change of attitude will ease and relaxation appear. Man must assume the position where, in his own consciousness, he crosses over the median line that divides the positive from the negative—so that instead of always finding fault, he looks for the redeeming features in every situation; instead of suspecting the worst in others, he has faith in their best; and instead of declaring that the world owes him a living, he asks what it is he can do to help.

Nothing is easy to the un-willing. The irksomeness of any task or obligation is increased or diminished by the attitude of mind in which it is undertaken. The friendliness or un-friendliness of an individual varies in accordance with the mien in which he is approached. Have we not all had the experience of dreading a duty we have to do—only to find, when taken hold of, that it was our *dread* that disturbed us, that once the determination was made, the doing of the work was nothing at all? Have we not lived in fear and distrust of a person we dislike—only to find, after a while, that it was our

own suspicion that divided us? Day after day, we quarrel with conditions, fear the future, distrust our friends, and doubt our ability to achieve. In a thousand and one ways, we key ourselves unconsciously to the dark illusory aspect of the Wheel of Life—and then accuse the great Sphinx of devouring us—not realizing that the sole cause of our distress is a negative attitude of mind.

It is a fundamental teaching of Theosophy that man has it within his power to affirm the eminence of his Divine Self, which is above the slough of metaphysical darkness that depresses his spirits. He can cultivate, if he *wills* to do so, an attitude of faith, trust and confidence—and thus live permanently in the region of his Higher Mind, which is free from all pain, sorrow and suffering.

> The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. He who would have all things succeed and come to pass according to his own fancy is not come to know this way, and therefore leads a harsh and bitter life, always fretful and out of humor, without treading the way of peace.

FREEDOM AND LIFE'S VALUE

Freedom is won, not by counting noses, but by keeping alight the inward watch fires of liberty; and true liberty of conscience is as remote from license as it is from moral surrender.

I believe in the challenging mind, in the unreconciled heart, and in the will towards perfection. When, in spite of all the miracles of science and religion, we seem, for the moment, to sink into deeper despair of humanity, we are reminded, it may be, that somewhere a saint has given his life for mankind, or a hero has given his life for strangers, or a lover has given his life for his friends; and then at last we comprehend that the true value of life can be measured only, as it borrows meaning, from the things that are valued above and beyond life.

—ELLEN GLASGOW

EXTENSIONS OF EVIDENCE

Possible Rival to Pompeii

THE world was startled at the close of the eighteenth century by the excavations at Pompeii and Herculaneum which exposed the ruins of those ancient cities, destroyed by earthquake and the eruption of Vesuvius A.D. 79. As *The Secret Doctrine* points out, the existence of these places had long been denied, and attributed to mere fairy legends: "Yet Schliemann proved that Troy had really existed, and the two cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the earth." (*S.D.* II, 236.) Strikingly, the chief result of their discovery was not found in a greater willingness on the part of archaeologists and the public to accept antiquity as anything more than a field of primitive survivals. Rather, it inaugurated the artistic and architectural pleasures of the Adams period in England, characterized by lightness and grace, the tendency towards straight lines and subdued colour-tones, just as Chandler's *Antiquities of Ionia,* published in 1769, is said to have had a similar effect upon Colonial architecture in New England and the Southern States. Many interesting discoveries have been made in various parts of the world since the unearthing of Pompeii and Herculaneum; but, in the main, it is still true to say that reluctance to admit the claims of ancient peoples to cultural values is a marked feature of contemporary thought. Yet drops of water wear away the hardest stone, and further discoveries being made at Magdalensberg, the 1,000-metre peak some 10 miles north-east of Klagenfurt, the modern capital of Carinthia, deserve to be put on record. Experts of the Austrian Institute of Archaeology who are in charge of the excavations are confident that when their work has been completed, only Pompeii itself will rival the Magdalensberg city in extent, and possibly not even Pompeii in interest.

Preliminary exploration of the site has proved that long before Noricum became a Roman province under Caesar Augustus in 15

Note.— H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Other corroborative testimony appears as new avenues of thought are opened by modern thinkers, and "Extensions of Evidence" aims to scan common grounds whereon the theosophist may meet the race mind.

B.C., there was a large and prosperous town which covered the whole of the upper slopes of the mountain. Traces of Roman merchant adventurers indicate that they were having profitable dealings with the Celtic inhabitants throughout the first century before Christ and even earlier. The Vienna correspondent of the London *Times* reports (Jan. 3, 1950) that "pre-Roman as well as Roman gravestones have been discovered showing native Celts wearing the Roman toga while their wives were still wearing a native dress which bears a marked resemblance to the modern Austrian *dirndl.*" He goes on to say:

> As far back as 1908 the foundations of a Roman temple had been discovered some 600 ft. from the summit of the mountain. Within a few yards of this discovery there was found in 1949, almost intact except for the roof, a building which was evidently a parliamentary assembly hall. This structure had walls over 30 ft. high and bears evidence of the fact that Roman builders used iron rods as reinforcement for concrete. The floors and parts of the walls are covered with mosaics and wall paintings. . . . It is hoped to restore the hall, except the roof, almost exactly as it used to be, with its heating system and a warmed couch-like recess which was clearly reserved for the nobles who attended the meetings.

The ancients have a way of coming into their own, and, in the *Times* account of the Magdalensberg discoveries, we find Plutarch (AD 46-120) has been justified in a historical reference. We quote:

> A small trial excavation in the area has disclosed what is believed to be the first confirmation in Continental Europe of the statement in Plutarch's *Questiones Conviviales* "that clever people had found out how to keep food cold during the summer." There can at any rate be no doubt that the well-like structure built into the wall of a shed about AD. 100 is a cold storage chamber. It is about seven feet deep and the sides are grooved to hold a food container. It was probably surrounded with an ice-pack prepared during the winter and kept from melting by some form of wood insulation, possibly lined with hay as in the modern haybox.

So far, the soil of the site has hardly been scratched, and it will take many years and much money before the whole place is cleared. We are reminded by the accounts of explorations in recent years of H. P. Blavatsky's remark (*S.D.* II, 236): "How many more cities and localities called fabulous are on the list of future discoveries . . . those alone can tell who read the decrees of Fate in the astral light."

In H.P.B.'s day the archaeologists were trying to dwarf antiquity and ancient Wisdom, by tampering with chronology (*S.D.* 1, 676). The earlier men of science jeered even at the famous Schliemann (1822-1890), pioneer of the scientific investigation of ancient Greek sites, and discoverer of the buried city of Mycenae, chiefly because they knew that all his life up to middle age had been spent in business pursuits. But although the manners of scholars may have improved somewhat since his day, chronological myopia remains. Mr. Stanly Casson, for instance, in *The Discovery of Man* (1940), referring to the remarkable excavations at Mohenjo-Daro in the Indus Valley (the opening of the site was due to the acumen of Mr. R. D. Banerji), suggests that the civilization thus disclosed is "one more to add to the growing list of primitive successes of man in his struggle to achieve communal organization" (p. 306). He even goes so far as to suppose that the whole culture derives from the West, and this notwithstanding his own statement in another place that "here was a civilization in an extraordinarily advanced stage of development," with a very approximate date fixed at the third millennium B.C. Work began at Mohenjo-Daro in 1924. It has just been reported that the Archaeological Department of Pakistan, less than three years old, has completed a successful first season's excavation there with funds made available by the Pakistan Government and the British Academy.

The London *Times* (May 10, 1950) gives an account of the position today at this important site. There is a scattering of partly excavated mounds having a circuit of three miles and dominated by a citadel which rises as an artificial platform 30 feet above the plain and includes a series of notable religious and administrative buildings. Among these is a building which, on emerging from the soil, looked like a fortress:

> But its primary function is now seen to have been the provision of a massive platform, 150 ft. long and later twice enlarged, to carry the great granary of the citadel. At its summit the platform is intersected by air-ducts to ventilate the floor of the actual storehouse, which was almost certainly of timber. Along the northern side was a loading-platform, preserved nearly to its original height with an alcove near the outer end for hauling up supplies. An interesting structural feature is the incorporation of timber bonds in the brickwork, both superficially and in the internal mass. This

B.C., there was a large and prosperous town which covered the whole of the upper slopes of the mountain. Traces of Roman merchant adventurers indicate that they were having profitable dealings with the Celtic inhabitants throughout the first century before Christ and even earlier. The Vienna correspondent of the London *Times* reports (Jan. 3, 1950) that "pre-Roman as well as Roman gravestones have been discovered showing native Celts wearing the Roman toga while their wives were still wearing a native dress which bears a marked resemblance to the modern Austrian *dirndl*." He goes on to say:

> As far back as 1908 the foundations of a Roman temple had been discovered some 600 ft. from the summit of the mountain. Within a few yards of this discovery there was found in 1949, almost intact except for the roof, a building which was evidently a parliamentary assembly hall. This structure had walls over 30 ft. high and bears evidence of the fact that Roman builders used iron rods as reinforcement for concrete. The floors and parts of the walls are covered with mosaics and wall paintings. . . . It is hoped to restore the hall, except the roof, almost exactly as it used to be, with its heating system and a warmed couch-like recess which was clearly reserved for the nobles who attended the meetings.

The ancients have a way of coming into their own, and, in the *Times* account of the Magdalensberg discoveries, we find Plutarch (AD 46-120) has been justified in a historical reference. We quote:

> A small trial excavation in the area has disclosed what is believed to be the first confirmation in Continental Europe of the statement in Plutarch's *Questiones Conviviales* "that clever people had found out how to keep food cold during the summer." There can at any rate be no doubt that the well-like structure built into the wall of a shed about AD. 100 is a cold storage chamber. It is about seven feet deep and the sides are grooved to hold a food container. It was probably surrounded with an ice-pack prepared during the winter and kept from melting by some form of wood insulation, possibly lined with hay as in the modern haybox.

So far, the soil of the site has hardly been scratched, and it will take many years and much money before the whole place is cleared. We are reminded by the accounts of explorations in recent years of H. P. Blavatsky's remark (*S.D.* II, 236): "How many more cities and localities called fabulous are on the list of future discoveries . . . those alone can tell who read the decrees of Fate in the astral light."

In H.P.B.'s day the archaeologists were trying to dwarf antiquity and ancient Wisdom, by tampering with chronology (*S.D.* I, 676). The earlier men of science jeered even at the famous Schliemann (1822-1890), pioneer of the scientific investigation of ancient Greek sites, and discoverer of the buried city of Mycenae, chiefly because they knew that all his life up to middle age had been spent in business pursuits. But although the manners of scholars may have improved somewhat since his day, chronological myopia remains. Mr. Stanly Casson, for instance, in *The Discovery of Man* (1940), referring to the remarkable excavations at Mohenjo-Daro in the Indus Valley (the opening of the site was due to the acumen of Mr. R. D. Banerji), suggests that the civilization thus disclosed is "one more to add to the growing list of primitive successes of man in his struggle to achieve communal organization" (p. 306). He even goes so far as to suppose that the whole culture derives from the West, and this notwithstanding his own statement in another place that "here was a civilization in an extraordinarily advanced stage of development," with a very approximate date fixed at the third millennium B.C. Work began at Mohenjo-Daro in 1924. It has just been reported that the Archaeological Department of Pakistan, less than three years old, has completed a successful first season's excavation there with funds made available by the Pakistan Government and the British Academy.

The London *Times* (May 10, 1950) gives an account of the position today at this important site. There is a scattering of partly excavated mounds having a circuit of three miles and dominated by a citadel which rises as an artificial platform 30 feet above the plain and includes a series of notable religious and administrative buildings. Among these is a building which, on emerging from the soil, looked like a fortress:

> But its primary function is now seen to have been the provision of a massive platform, 150 ft. long and later twice enlarged, to carry the great granary of the citadel. At its summit the platform is intersected by air-ducts to ventilate the floor of the actual storehouse, which was almost certainly of timber. Along the northern side was a loading-platform, preserved nearly to its original height with an alcove near the outer end for hauling up supplies. An interesting structural feature is the incorporation of timber bonds in the brickwork, both superficially and in the internal mass. This

> constitutes a new feature in Indus Civilization architecture, though it has analogies in other places and periods and may here represent a reinforced mud-brick prototype. The inclusion of this large granary in the citadel recalls the presence of 12 small granaries in a regimented compound within the shadow of the citadel of the sister-city of Harappa in the Punjab, and implies a regulated grain-supply under the immediate control of the citadel authorities. The new discovery thus has the double distinction of providing at the same time the best-preserved building at present known from the Indus cities and a significant new document for our reconstruction of their economy.

It appears, too, that while the main work was in progress a secondary excavation disclosed a cluster of rectangular bastions, the earliest of them timber-bonded like the granary.

> The deposit of alluvium through the centuries has so raised the water-table of the Indus valley that the earlier phases of Mohenjo-Daro are now engulfed and have never been reached by the archaeologist. During the past month digging was carried for the first time to a depth of 10 ft. below the present water-level, but at that depth evidences of occupation were still encountered and the problem of the origin of the city is still unsolved.

So many things remain unsolved in archaeological research. A hint as to the Indus Valley civilization is in the *S.D.* (II, 417):

> . . . the river "Ethiops" (referred to by Aeschylus in *Prometheus Bound*) is certainly the Indus, and it is also the *Nil* or *Nila.* It is the river born on the *Kailas* (heaven) mountain, the mansion of the gods—22,000 ft. above the level of the sea. It was the Ethiops river—and was so called by the Greeks, long before the days of Alexander—because its banks from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India. . . .

Would that more scholars followed the suggestion of Schweigger, in his *Introduction to Mythology through Natural History,* that there is a lost natural philosophy of antiquity (*Isis Unveiled,* I, 235). H. P. Blavatsky proved the fact in her published works, and afforded many a clue to the puzzled archaeologist, amongst others. Alas, like Schliemann, she was derided, for her academic qualifications were *nil,* and, what is worse, she was a woman! Also, like Schliemann, her reputation will remain secure, and, in this field of archaeology, she will yet be shown to have revealed a new continent of thought.

YOUTH-COMPANIONS ASK—

WHY *is it that sometimes, while going through an experience, we feel that something is wrong or that we are taking the wrong course, and yet we seem powerless to stop or change? Is this a matter of personal karma, or is it only that we always see better "afterwards"?*

We almost always see better "afterwards," but the first part of the question seems to refer to cases in which we see better "during," and yet are unable to stop or change our course of action. To use the word "powerless" in this regard is perhaps significant, for when we are in the condition described, it can only be because we have shut off our power and are coasting along in a groove hollowed out by our previous actions. We might be surprised to discover how much of our motion is coasting. Yet we know how difficult it is to guide and control a car when the engine is not on—we have no source of power should an emergency arise.

The well-worn anecdote of the tortoise and the hare should come in for a little attention, here, for it illustrates a great truth in our lives. Have we ever, in moments of self-pity, enviously regarded the man whom nothing fazed, who seemed able to surmount effortlessly any obstacle life presented? At such times, muddling along through our difficulties and problems, we felt kin to the slow and fumbling tortoise, and mournfully watched the hare skipping out of sight. At other times, perhaps, we could play the other part, when difficulties seemed to dissolve before the wave of our hand. What is the lesson of these alterations? What their cause?

We are all familiar with the "lucky" boy or girl who can walk off with excellent grades in school without needing (or doing) more than cursory study, and with the contrasting "unfortunate" who has to plug away for all he's worth in order to even get passing grades. With the common perspective, we would be prone to foretell a continued ease of accomplishment for the one, and a plodding life for the other, and we might be right—for this life, and maybe even for the next. But with the theosophical view of karma and reincarnation, and the knowledge of the doctrine of evolution, we come to a different answer. No matter how much "karmic merit"—in terms of abilities mastered in the past—a person has behind him, the law of

evolution means that he must eventually confront unfamiliar situations where he will have *new* demands made upon his stamina, will, aspiration and energy. So, if the ease of present accomplishments lulls us with the feeling that we need not work in order to get ahead, we shall have no fresh momentum with which to make the ascent when—inevitably—the power of the old cycle is expended.

With the narrow perspective afforded by Christian religion, we might expect to reach some static perfection (heaven) which is the "end of the road," the place where, having once attained, we may rest forever. The doctrine of cycles sets this view at naught, and we see that life is, as H.P.B. wrote, "a series of *progressive awakenings,*" that each cycle of struggle and achievement gives way to yet another struggle. There is time and need for rest, naturally, but this resting is not *drifting,* but more like the silent repose of a tree in the winter. Wrote Mr. Judge, "Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscuration she does naught where that obscuration lies, while doubtless she and we, too, are then at work on other spheres."

How can we justify teaching the "Three Truths" to children, if the theosophist is not supposed to dogmatize?

In the first place, it is not so much *what* is taught, as *how* it is taught, that determines whether or not dogma has "reared its ugly head." To insist that a child learn the multiplication table *as it is taught,* is not dogmatic, although the mathematics teacher might conceivably be a dogmatist. The "Three Truths" (like the multiplication table) are logical and reasonable, but no teacher can *insist* they are true without betraying the philosophy—and being dogmatic.

Perhaps we shall not be completely rid of the dogmatic tendency until our knowledge is complete, for a dogma, like a belief, is a confession of ignorance. But the theosophist learns to guard against dogmatizing by constantly checking his bearings with the theosophical literature, and vice versa. The student of H.P.B. would be hard put to make out a case for "dogmatism" from her writings: always she points the reader to *what may be presently understood,* on the basis of which, by analogy and correspondence, he may ascertain to his own satisfaction more recondite teachings.

In teaching the "Three Truths" to children, the theosophist tries to stay as close as possible to H.P.B's method and teaching. He will want to encourage that "free and fearless investigation" which she said was the very root idea of the theosophical movement. This is real self-reliance, and it is not a characteristic of the dogmatist, for he slavishly accepts and tries to force on his fellows the unverified word of another. H.P.B.'s presentation, and the very doctrines themselves, all lead away from any tendency to dogmatize, for the man who contemplates the ideas of Theosophy cannot help but see the uselessness—and more, the destructiveness, in terms of soul evolution—of fettering the mind inside any framework of rigidly molded concepts.

What is the difference between being conscientious about a past action and regretting it? Is it not true that a man who says, "I must quickly forget the past because it is too late for regret," may be missing some value in that past by mentally trying to avoid it?

When it is suggested that we should not indulge in regret or remorse over our past mistakes, we can be sure that we are not to refrain from examining our past nor from attempting to discover wherein we failed or succeeded in upholding our principles through our actions. There is all the difference in the world between *review* and *regret,* for the one is an activity of the mind and the discernment, and the other is the product of our emotional nature. We would not be human were we not afflicted with regret at past mistakes, nor should we flee from this uncomfortable sensation *because* it makes us uncomfortable; yet we must leave it behind if we are to get any positive value at all from the experience which aroused it. Regret can make us say, "I'll never do *that* again!" but it cannot arm us with better alternatives when karma presents us with a dissimilar aspect of the problem in the future.

One way of regarding this problem would be to say that we don't regret our mistakes *enough.* That is, we regret the end-result which was harmful to ourselves or others. We feel badly about pain caused or efforts wasted. But what we need to do is to "regret" not only the final result, but each faulty step which led to it. In short, we need to trace down *and alter* the hidden *causes* in ourselves which otherwise will continue to bring us "regrettable" situations.

RE-CLASSIFICATION OF PRINCIPLES

[H. P. Blavatsky's reply, "Classification of 'Principles'," having appeared in the *Theosophist* for April, 1887 (see reprint in November THEOSOPHY), Subba Row prepared for the May issue a rejoinder entitled, "The Constitution of the Microcosm." He pointed out, in the first place, that his remarks were "deliberate and intentional" (H.P.B. had suggested that perhaps they were not); he declared that the "difference of opinion between us is not merely apparent but real"; and he took the position that his disagreement involved no slur upon the "original teachings." These latter, he says, first appeared in "Fragments of Occult Truth" (reprinted in THEOSOPHY II), and were later used in *Esoteric Buddhism* and *Man*. The material in the "Fragments" (only the first three of which were written by H.P.B.) was "subsequently referred to in various articles written by the Editor, and additional explanations have been given from time to time." Subba Row then goes on to observe that the "seven-fold classification" has "gone through various changes," and he devotes several pages to enumerating the modifications in expression and description.

In July, H. P. Blavatsky's second article, reprinted below, appeared. The concluding portion of Subba Row's rejoinder did not appear until August, and will be dealt with next month.—Eds. THEOSOPHY.]

IN the May *Theosophist* (1887), I find the first part of a long explanatory article, by Mr. Subba Row, in which the able author has gone to the trouble of dissecting almost every thing I have written for the last ten years, upon the subject under review.

My first thought was, to leave his "answer" without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had *rejoiced* at Mr. Subba Row's remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that "a house divided against itself" must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real,* as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be imme-

diately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his "critic." I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in the *Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the Gita was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *tacit,* if not actual, agreement.

Nor do I find on page 450 of the April *Theosophist* in my foot-note* anything that should imply, even remotely, least of all "probably," that I endorse the views that "a slur was thrown on the original teaching." I had said that "some (Theosophists) argued that it looked like a slur." As for myself, I have too much reverence for the "original" TEACHERS to ever admit that anything said or done, could ever be "a slur" upon their teachings. But if I, *personally,* am made out "the original expounder," there can be no slur whatever. It is, at the worst, a disagreement in personal views. Every one is free in the Theosophical Society to give full expression to his own ideas, —I among the rest; especially when I know that those views are those of *trans*-Himalayan esotericism, if not of *cis*-Himalayan esoteric Brahmanism, as I am now told squarely—for the first time. The words written by me in the foot-note, therefore—"Of course those who do not hold to the old school of Aryan and Arhat adepts are in no way bound to adopt the septenary classification"—were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations—evolved by my own *karma,* no doubt—which pass *my* comprehension. To expect a Brahmin, a Vedantin (whether an occultist or otherwise) to accept *in their dead-letter* the tenets of Buddhist (even if Aryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views,

*See October THEOSOPHY, p. 535 fn.—Eds. THEOSOPHY.

to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve "an orthodox creed" out of tenets I have tried to explain to those who are interested in Buddhistic occultism, is rather hard. All this compels me to explain my past as well as my present position. As the second portion of Mr. Subba Row's *reply* can hardly contain stronger charges than I find in the first, I ask permission to state that:—

(I) Neither the original "Fragments of Occult Truths" nor yet *Esoteric Buddhism,* were ever meant to expound *Brahminical* philosophy, but that of the *trans*-Himalayan Arhats, as very correctly stated by Mr. Subba Row in his "Brahminism on the Seven-fold Principle in Man"—"it is extremely difficult to show [to the profane H.P.B.!] whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmins learned their occult science from the adepts of Tibet; or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source. . . . However that may be, the knowledge of the *occult powers of nature* possessed by the inhabitants of the lost Atlantis, was learnt by the ancient adepts of India, and was appended by them to their esoteric doctrine taught by the residents of the sacred island (Sham-bha-la). The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine." . . . Thus, the readers of the *Theosophist* were told from the first (in 1882) that they "should expect to find a difference between the two doctrines." One of the said "differences" is found in the *exoteric exposition,* or form of presentation, of the seven-fold principle in man.

(II) Though the *fundamental* doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that is the secret meaning under the outward shell of every old religion—however much they may conflict in appearance—[since each] is the outcome of, and proceeds from, the universal WISDOM-RELIGION—the modes of thought and of its expression must necessarily differ. There are Sanskrit words used—"Jiva," for one—by *trans-Himalayan* adepts, whose meaning differs greatly in verbal applications, from the meaning it has among the Brahmins in India.

(III) I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philos-

ophies of the six schools of Brahminism. I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the *trans*-Himalayan Occultists and no more. What I knew again, was that the philosophy of the ancient *Dwijas* and Initiates did not, nor could it, differ *essentially* from the esotericism of the "Wisdom-religion," any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in *trans-Himalayan* teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India)—in terms used in Brahmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes,—I never claimed infallibility—but this is no reason why the seven-fold division should be regarded as "unscientific." That it was *puzzling* I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in the *Theosophist* I have always consulted learned and (even *not* very learned) Sanskrit-speaking Brahmins, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones—at any rate those of the "Aryan-Chaldeo-Tibetan doctrine" as we call the "universal Wisdom-religion." (See *Five Years of Theosophy,* 1st note to Mr. Subba Row's "Brahminism on the Seven-fold Principle in Man," pp. 177-9.)

(IV) When saying that the seven-fold classification of principles is *absolutely* necessary to explain *post-mortem* phenomena, I repeat only that which I had always said and that which every mystic will understand. "Once we pass from the plane of pure subjective (or metaphysical, hence purely *theoretical*) reasoning on esoteric matters to that of practical demonstration in occultism, wherein each (lower) principle and attribute has to be analyzed and defined in its application . . . to *post-mortem* life (that of spooks and *pisachas*), the seven-fold classification is the right one." These are my words, which every spiritualist will understand. Vedantin metaphysicians, denying as they do objective reality or importance even to our physical body,

are not likely to lose their time in dividing the lower principles in man, the compound *aspects* and nature of the *phantom* of that body. *Practical* occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a *shell* is not *"spirit."* This statement of mine I find qualified as "simply absurd." Having never regarded as *absurd* anything said or written by Mr. Subba Row, I could not retaliate even if I would. I can only pronounce the epithet, let us say—*unkind,* and demur to the qualification. Had the author to face "practical demonstration" in spiritual phenomena and *"materializations* of spirits," so called, he would soon find that his four principles never cover the ground of this kind of phenomena. Even the *lower aspect* of the principle of *manas* (physical brain, or its *post-mortem* auric survival) and of *kama-rupa* are hardly sufficient to explain the *seemingly* intelligent and spiritual principles (*bhut* or elements) that manifest through mediums.

(V) It is not consistent with fact and truth to charge me, "the original (?) exponent herself," with changing my conceptions about the nature of principles. "I have never changed them, nor could I do so." In this I claim my right too, as Mr. Subba Row does, to my evidence being "the best and the most direct evidence available as regards *my own states of consciousness.*" I may have used wrong Sanskrit expressions (and even wrong and clumsily put English sentences, for the matter of that)—while trying to blend the Arhat with the Brahmanical occult tenets. As to those conceptions, my "four principles" have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although *metaphysically,* I am fully prepared to admit that they exist only in my own *mayavic* perceptions and states of consciousness.

(VI) Mr. Subba Row, taking hold of *Esoteric Buddhism,* the "Elixir of Life,"* and *Man,* is pleased to father all their sins of omission and commission on the "Original Expounder." This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he

*Reprinted in THEOSOPHY XXXVII, 411, 460, and 507.—Eds. THEOSOPHY.

had received, what have *I* to do with them? The "Elixir of Life" was written by its author under direct dictation, or *inspection,* in his own house, in a faraway country, in which I had never been till two years later. Finally, *Man* was *entirely rewritten* by one of the two "chelas" and from the same materials as those used by Mr. Sinnett for *Esoteric Buddhism;* the two having understood the teachings, each in his own way. What had I to do with the "states of consciousness" of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of *scientific* precision in the "original teachings," there being "a jumble." No one would accuse Mr. Subba Row's *Bhagavad Gita* lectures of any such defects. Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared)—*in three different and diametrically opposite ways.*

This will do, I believe. The *Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brahminical view. No one is forced to accept *my* opinions or teaching in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and "only exacts from each member that toleration of the beliefs of others which he desires . . . in regard to his own faith."

Most of us have been playing truants to this golden rule as to all others: more's the pity. H. P. BLAVATSKY

THE OBJECT OF THE "S. D."

My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom-Religion." This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine.* It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large . . . but simply to give *that which could be given out,* and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. —H.P.B.

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

IT is in the Eighth Chapter that we may both encounter and resolve the question of whether or not Krishna's doctrine is meant to lead the disciple forever beyond further incarnations. This is the most widely prevailing interpretation among devotees of orthodox Hinduism, just as of Buddhists, though it is not H. P. Blavatsky's teaching of Theosophy.

Among the fringe students of Eastern occultism the word "Nirvana" has received a psychological identification with freedom *from* life in the manifested universe. Attainment of the state of *Samadhi* is also conceived as an ultimately desirable break from contact with any field of consciousness wherein the law of Karma operates. We may suspect, then, that the majority of human beings nurture, deep within some portion of their nature, a desire to escape; the oversimplification of the Christian's heaven may be more rightly regarded as an extension of this instinct than as an historical accident of doctrine.

Unfortunately, even in the *Gita,* it seems easy to justify a belief that man's chief work in life is to pass beyond the struggles, limitations and confusions of physical existence:

> All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth. . . . That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.

The student of Theosophy may at this point wonder why the *Gita* unequivocally repeats and repeats such statements, since the evolutionary goal posited by H. P. Blavatsky is a continuous one, with *no end* to incarnations. We find in *The Secret Doctrine,* for instance, that even at the end of a Maha Pralaya—the rest-interval between greatly extended periods of manifestation—not even "the essence

of the personality" is lost. Instead, it is implied that *all things and beings* are once again reborn, to undertake another spiral in the evolutionary path.

Here William Q. Judge's insistence upon the dual meaning of the *Gita* assumes great importance. The *Gita,* said Judge, like all ancient scriptures, contains both exoteric and esoteric doctrines in the *same words* and passages. While it is plain that Krishna declares disciples may obtain release from *cycles of birth as we presently know and experience them,* this may be seen to be a reference to only one *kind* of birth. For instance, when he tells Arjuna that "This collection of existing things having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously," Krishna is saying that in this vast assemblage of beings the general rule is *spontaneous* re-embodiment for most humans, as for all forms of non-self-conscious life. "Spontaneously" apparently here means, in turn, "automatic" or without the quality of self-direction.

This is the sort of common birth also described poetically by Edwin Arnold in *The Light of Asia:*

> So wax the passions, envies, angers, hates;
> So years chase blood-stained years
> With wild red feet. * * *
>
> And, drugged with poisonous drink, the soul departs,
> And, fierce with thirst to drink, Karma returns;
> Sense-struck again the sodden self begins,
> And new deceits it earns.

From such births both Krishna and Buddha declare man must escape—births where the lordship is "karma's" and *not* the man's, where the mechanical monster of habit directs one's coming to life and one's going from it.

Yet this is but one half of the Buddha's teaching on incarnation, as we have already indicated is the case with the first *Gita* passage quoted. Later, in the *Dhammapada,* we discover the implication that "sorrow's ceasing" is not attained by the extinction of individual will, but rather by extension of one's perceptive faculty to a more universal realm:

> Let us, then, free from hate, live happily among those who hate; among men filled with hatred, let us dwell free from hatred. Let us, then, free from ailments, live happily among those who are ailing; among men afflicted with ailments, let us dwell free from ailments. Let us, then, free from lust, live happily among those who are filled with lust; among the lustful, let us dwell free from lust. Let us, then, live happily; we who own nothing can call nothing our own; let us be like the Shining Ones who are nourished on love *(piti)*. * * * He who has enjoyed the flavor of solitude and the sweetness of tranquility is unperturbed and free from sin as he drinks in the sweetness of devotion for the doctrines.

Arnold's rendition of the Buddha's sermon will again suffice here:

> For love, to clasp Eternal Beauty close;
> For glory to be Lord of self; for pleasure
> To live beyond the gods; for countless wealth
> To lay up lasting treasure
>
> Of perfect service rendered, duties done
> In charity, soft speech, and stainless days:
> These riches shall not fade away in life,
> Nor any death dispraise.

That Edwin Arnold caught the spirit of Theosophical yoga is clearly attested by his inclusion of both psychological elements of the Buddha's liberation doctrine.

Now let us return to another passage of the *Gita* wherein Krishna places a qualification on freedom from rebirth: "Those great-souled ones who have attained to supreme perfection come unto me and no more incur rebirths rapidly revolving, which are mansions of pain and sorrow." If we give particular attention to the phrase, "rebirths rapidly revolving," we may conclude that these are the births referred to in the first passage from *The Light of Asia*—that is, "rapidly revolving" because, the power of self-determination not being present, men are drawn back inexorably to meet on this plane the effects of all actions engendered by material motivations.

Nor can we neglect Krishna's description of divine incarnations. Speaking as a great-souled teacher, Krishna says, "I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." These are *volitional* incarnations, such as only a being who has mastered the turbulence of kama-manasic energy can obtain. Further, Krishna implies in an

earlier chapter that the sincere devotee does not pass directly from suffering to the extinction of suffering, but moves gradually along the path of deepening perception and extended self-mastery. We will remember that those whose true devotions have continued through life go "to the regions of the righteous" where they dwell for an "immensity of years," and are then "born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated." And then Krishna adds that "such a rebirth into this life as this last is more difficult to obtain." *Gradually* goes the successful warrior of the spirit, making but one conquest at a time. He will be slowly freed from "rebirths rapidly revolving," from "spontaneous" involvement in matter. Then he approaches, also slowly, the realm from which come the Divine Incarnations.

So we must consider that what is said about "freedom from incarnation" really means freedom from a certain kind of incarnation—not escape from life, but more deeply entering into the aspiring spiritual currents found somewhere in all creatures. But why, then, should so much be written about the need for release from incarnation? Even Plato's description of reincarnation, for instance, stresses the inexorable return of men to conditions prepared by themselves. It may be that such emphasis is chosen by the Buddhas, Krishnas, and Platos because most men in Kali Yuga will *first* acquire a desire for "liberation," through the extent of their suffering. Even the Buddha, it is said, once longed for liberation, and only later gave up this striving when he saw that the *true* liberation existed in attainment of Spiritual Vision. The desire for liberation is two-fold. It need not mean escapism, but may instead represent an "over-simplified intuition" that the aspirant to spiritual progress must break with most of the familiar forms of thinking and living.

"Taking control of my own nature I emanate again and again this whole assemblage of beings," Krishna declares. "I established this whole universe with a single portion of myself, and remain separate." Here Krishna is the one who participates fully in all incarnations, yet "remains separate" in the sense that his power of perception is never confused nor embroiled by particular circumstances. He is never reborn because he never dies. He is never obliged to take a new form, since his Divine Form forever endures.

THOUGHT AND FEELING

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and Feeling.—*Secret Doctrine,* I, 38

MIND is a general term, which in common usage implies the specific action of Thought—and is often confined to that meaning. Considering our heading-quote as the basic proposition for this study, "Mind" assumes a wider, more varied significance. Like Feeling and Will, Thought becomes only one of the mind's "states of Consciousness." Furthermore, one must ask, Can "states of Consciousness" be understood, without postulating that unit of Consciousness which creates and sustains them? Let us name that "the Incarnated Self." It wills, feels, and thinks through the appropriate instruments.

Exploring the nature of Thought-action, one discovers two broad divisions, with, very rarely, a third. For the first, reflection, which is comprised of observation, interpretation and judgment. As an example, consider an apple which is under observation. Certain curves, angles, colors are reflected in the eye and transferred to inner regions. Interpretation provides the name, measure, place. Judgment classifies, evaluates. For the fruit grower, Thought-action ceases here. But a Newton becomes fired to formulate a concept, involving a recondite law of nature. This suggests the second mode, inference—or reasoning—whose normal process of induction results in concept, hypothesis, generalization; in deduction, general law is applied to particular cases. Intuition—the rare third aspect—strikes directly at concepts without the aid of syllogisms.

With the foregoing quick exposition as a guide, let us consider the chief question of our study: How does Thought apply to subjective "objects"? How does one "think about" Feeling?

Seeking a working definition, Self uses reflection to determine its source or cause. Observation isolates the seats of Feeling; interpretation arrives at a three-fold answer: sex, nerves, mind. Judgment, however, becomes tinted or qualified where a predisposing bias exists because of preconceptions. For example, a materialist who considers "mind" as the end-organ of body, will see no difference in kind between Mind-feeling and Body-feeling. But a Theosophist

who holds to the possibility of separating Mind-entity from body-entity—practically as well as theoretically—will evaluate Mind-feeling not only as "different" from Body-sensation, but of infinitely greater importance. Why? Because it contains essential, direct clues to the nature of the Incarnated Self and so, a clear line to Self-help.

An interpolation at this point seems pertinent. The obviously useful body of detailed information on emotions, to be found in any good book on psychiatry, represents a triumph of description, in a limited mental sphere. However, in the application of such information to the vital, creative field of Self-help through Self-knowledge it must be judged a failure, because of the fallacious concept that *all* feeling is a derivative of body functions.

To continue with the next step in our study: By combining the fruit of much reflection, and the guidance contained in the heading-quote, one may venture a Thought of the second category, *i.e.,* a generalization or concept. Feeling of the Mind represents the experience of the Incarnated Self.* Each may observe how, propelled by expectation or dread, supported by attitude and quality, satisfied or repelled by fulfillment or frustration, the Incarnated One lives out Its relations to the object of Its attention.† Whether another person, an idea or one's own body be involved, is truly incidental, for the loves, hates and desires of the Incarnated Man are experienced in the Mind.

For the sake of clarity, a prevailing ignorance in regard to the evolution of a concept should be noted. When new areas of potential knowledge are being investigated, Thought-observation and interpretation work in close union with the body senses. In due time, "creative" Thought comes into play, bringing to birth concepts and hypotheses. The place or function of experience in this relation must be stressed. Note the following excerpts:

> Logical argumentation and . . . reasoning are good enough as far as they go, but they are only crutches for those who cannot walk on their own legs, they are means by which those who cannot see certain things may form a more or less correct opinion as to how these things would look if they were able to see them. . . . Real knowledge is . . . the result of *experience,* . . . he who is un-

---

**Answers to Questions on the "Ocean,"* p. 6: "all our experience is in feeling."

†The bond between object and Manas finds expression in the various aspects of mind-feeling.

> conscious of the things of the spirit can have no real knowledge of spiritual truths. . . . (THEOSOPHY III, 308.)
>
> . . . the "Wise Men" of the Fifth Race . . . passed their lives *in learning, not teaching*. . . . by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; . . . No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences. (*S.D.* I, 273.)

The important distinction here brought out will bear repetition. Mere speculative hypotheses are such, because their propounder's appreciation of experience is so limited. Conversely, Occult Doctrines are uniquely valuable, precisely because their foundation rests upon a knowledge and use of experience, *known* to be practically without limit.

And now, a question that every serious student will ask. Can one's experiences be made objects of reflection and reason? Can the Incarnated One—through Thought—evaluate himself, in Feeling? He can and should. But, a caution. Bodily reactions to sympathy, fear or desire are often attendant upon, but not identical with Mind-experience. Observation should carefully note and judgment underline this difference. The proper separation of body-sensation from mind-feeling will avoid a confusion, which otherwise may well render one's best efforts useless.

In the field of Self-study, the relation between Thought and Feeling may be sensed in seeing the intimate correlation between great ethical truths on the one hand, and, on the other, the heightened perceptions of one's own Buddhi-Manas. The variations of cold selfishness, as well as the equally varied expressions of warm devotion and selfless interest—are both derived from the Incarnated Self and lived in the Mind. One must look *there* to recognize this "state of Consciousness." In quiet contemplation, having once gazed upon its operations, and holding devotedly to the standards of the transcendental virtues, one finds the way to transform "lower" into "higher" becoming immediately clearer. Yes, the Incarnated One may, through Thought, not only evaluate but "recreate" himself—in Feeling, in Experience. Love for the Higher and desire for Knowledge will supply the needed strength to sustain, and the power to achieve.

ON THE LOOKOUT

Some Medical Warnings

Since there is so much irresponsible advertising and merchandizing of various so-called cures, and so prevalent a tendency—even with the generally cautious medical profession—to use new drugs or forms of treatment on the theory that they are "innocent" until proven "guilty," the Lookout department takes this occasion to cite briefly certain perturbing reactions to some loudly hailed panaceas. That hazardous practices are difficult to dislodge, despite the indications of adverse after-effects, is demonstrated by recent history on the vaccination front. Nevertheless, it is well to be at least aware of whatever "second thoughts" on the part of medical authorities become available in public print.

Paralysis Following Vaccination

According to the New York *Times* of Sept. 29, the New York City Department of Health has since March been conducting a widespread study to determine whether or not the occurrence of poliomyelitis (infantile paralysis) is related to recent immunization against other diseases. What prompted this study, the *Times* reports, is that English and Australian scientists have found "of the children who contracted paralytic polio a considerable proportion had been immunized within the previous month with diphtheria toxoid or whooping cough vaccine, and that the site of the paralysis was more apt to be in the limb injected."

The *Consumer Reports* for August and the A.M.A. *Journal* for Sept. 16 pass on the observations of the scientists referred to, who are public health officers in London and in Victoria, Australia, respectively. They advise the medical profession to "avoid inoculation of youngsters between five and 16 against whooping cough or diphtheria in communities where there is an outbreak of polio." (Dr. Bertram McCloskey, Victoria Health Department polio officer, reported his findings in the British medical journal, the *Lancet,* April 1, and Dr. Dennis H. Geffen offered similar conclusions concerning some polio cases in London, in the *Medical Officer,* April 8.)

In an apparent effort to belittle or minimize this report, Dr. John F. Mahoney, New York's Commissioner of Health, has declared, "the English and Australian investigations do not claim that immunization is the cause of polio. What they do claim is that, under conditions existing in England and Australia, there are indications that during a polio epidemic there may be a greater susceptibility to the disease among persons who have recently been immunized than among those who had not been immunized." Nevertheless, the findings are sufficiently alarming to have caused the Health Department to immediately commence tabulation of the immunization history of all polio victims during the past two years.

Top Secret Health Reports

Although two thousand cases have been investigated, the City will not release results until all case histories are available, and this may take a long time. A preliminary report may be released early in 1951. Should the conclusions of the above scientists prove to be correct, obviously any delay in informing the public will increase the number of polio victims. Consequently, numerous pediatricians all over the city have been urging Dr. Greenberg, who is conducting the survey, to make a report to the N.Y. Academy of Medicine, but he has refused to do so now on "data which are inconclusive." However, it is significant that the *Journal* of the American Medical Association for September 16, in commenting editorially on the English and Australian studies, stated that "postponement of such immunizations for a few months until the end of the epidemic would appear particularly discreet."

This survey highlights the fact that the use of vaccines and inoculations may have numerous insidious and ramifying effects hitherto unsuspected. It is a striking fact that the rise of polio, cancer and similar mysterious diseases has gone hand in hand with the increased use of inoculations, and one wonders what great strides might not be made in preventing these "killers" if a small portion of the millions of dollars spent on research could be diverted into investigations similar to those pioneered by the foregoing English and Australian scientists. Our Public Health Officials might then be obliged to reveal some of the "inconclusive data" which might prove quite conclusive to the general public.

Ignoring an Immense Field

We turn now to other medical practices which appear questionable in the light of recent disclosures. In many cases, the most serious objections a student of Theosophy might bring up are not even intimated by research findings, but the misgivings of medical men themselves are the best evidence in favor of the theosophical point of view toward medicine. The theosophist is aware that, as Mr. Judge points out on the second page of *The Ocean of Theosophy,* "our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds." The influence of ESP research is still far from being integrated with, for example, medical research, although the discoveries of such a scientist as Edward Bach (soon to be reviewed in THEOSOPHY) should leave no doubt about the vital connection between the finer senses of the inner man and the science of disease-detection and cure.

Sequels To Spinal Anesthesia

The first "misgiving" to be noted concerns spinal anesthesia. In a report to the 1950 meeting of the American Neurological Association, Dr. Foster Kennedy, head of the Neurological Department of the Bellevue Hospital (New York), reported, in conjunction with Drs. Abraham S. Effron and Gerald Perry, that spinal anesthesia can result in paralysis of the legs, and "should be reserved for those patients unable to accept local or general anesthetics" (Los Angeles *Times,* June 14). The doctors stated that this practice can seriously injure the spinal cord, and that complications may appear weeks or months after a patient has had a spinal injection.

The *Journal* of the A.M.A. more conservatively published (July 1) a summary of a study made in Stockholm to determine the sequel of spinal anesthesia. Replies to questionnaires sent to 771 patients after spinal anesthesia disclosed that 174 (22.2 per cent) had various disturbances attributed to the anesthesia. Of the 93 patients with persisting complaints, 85 were re-examined, and in about one-third of the cases the complaints were attributed to other factors. This still leaves two-thirds of the complaints at the door of spinal anesthesia.

"DAMAGE TO THE NERVOUS SYSTEM"

It has for some time been known that intrathecal (spinal) medication in cases where the neural tissue is already damaged causes frequent complications, including paraplegia (paralysis of lower limbs) and even death. In an article entitled "The Dangers of Intrathecal Medication" (J.A.M.A., July 30, 1949), the authors remark that—

> the intrathecal space is so frequently chosen for the administration of serums, drugs, antibiotics and anesthetic agents that it is sometimes forgotten that numerous serious and tragic sequelae have been reported following the use of this route. . . . The introduction of each new therapeutic agent into the intrathecal space has been inevitably followed by reports of serious damage to the nervous system.

The authors conclude their report (after stressing the toxic effect of administering penicillin and streptomycin into the spinal fluid) with the statement that spinal injections of drugs, anesthetics and antibiotics are often "meddlesome mischief," and produce neurologic complications that are "often serious, permanent, disabling and unamenable to any known therapy. . . ."

"COLD CURES"

Antihistamine "cold-cure" promotion, as the *Consumer Reports* for March stated, has "rolled up one of the biggest patent medicine bonanzas since the day when *Lydia E. Pinkham's Vegetable Compound* and *Indian Root Medicine* were first sweeping the country." Approved by the Food and Drug Administration for over-the-counter sales (no prescription required), these drugs have been used with complete lack of discrimination by the public, urged on, of course, by enthusiastic and irresponsible advertising on the part of manufacturers (and also in this case by articles in *Reader's Digest* and *Collier's*).

Besides such minor (though potentially dangerous) adult reactions as dizziness, nausea, and loss of alertness and coordination following use of antihistamine pills, there is also the more pressing danger of children (apparently more sensitive to the drugs) being dosed as heavily as adults, or treating themselves to large quantities of the sugar-coated pills (several deaths from this cause have been reported, one child dying 15 hours after receiving the equivalent of only 4 pills).

"The Cold is not Affected"

Carefully controlled experiments reported in the J.A.M.A. have now given clear evidence that the antihistamines are not effective in the treatment of colds, and it is incumbent on the Food and Drug Administration to put an end to its wavering policy in this regard and to the unrestricted sale of the drugs. In the J.A.M.A. (Sept. 23), mention is made of the "common practice among doctors to give routinely some sort of antibiotic such as penicillin, aureomycin or chloramphenicol to their patients with colds," and the flat statement is made that "there is no solid evidence that the true cold is influenced by antihistaminics or antibiotics, nor is there any reliable method of prevention."

The J.A.M.A. (June 3) reported the official finding of the Armed Forces Epidemiology Board that, after "significant and intensive tests" it was decided that the antihistaminics are without effect against true cases of common cold. A spokesman for the board said there was absolutely no important difference in reaction between the groups of subjects given antihistamines and a control group given placebos (dummy pills of no potency). All had been infected with the common cold virus.

Anemia and Antihistamines

In addition to the relatively mild adult reactions to the drugs noted above, the J.A.M.A. (June 24) describes three cases of hemolytic anemia (anemia due to breakdown of the red blood cells) and several cases of agranulocytosis (deficiency of one of the principal types of white blood cell) caused by taking antihistamines over a period of two months or more. It is to be hoped, therefore, that the F & D A will not withhold effective action much longer, with respect to this particular miracle drug.

In general it has been found by experiments with pretended "cold remedies," as army doctors related (J.A.M.A., May 13), that "it is possible to convince the public that almost any treatment for colds is of value," and "even the most eminent men of science almost invariably lose all sense of critical judgment where their own colds are concerned." Yet, notwithstanding this evidence of the "power of suggestion," it is rare to find the psychic factor considered in relation to the common cold.

HORMONE SKIN CREAMS

The latest fad in the cosmetic industry is the development and exploitation of estrogenic creams and hormone lotions. (Estrogen is one of the endocrine secretions of the ovary, responsible for a large number of important metabolic functions.) An advertisement by Helena Rubinstein, for instance, makes the glowing but medically unfounded statement that "Estrogenic Hormones are the most effective agents yet discovered for helping women to look *younger.*" The *Consumer Reports* for May raises the question, Are these products safe for use?—and states that

> any cream which might possibly be effective is ruled out because estrogens in medically "effective" dosages are without question unsafe for self-administration. The cosmetic industry has solved this problem neatly by offering in its hormone creams only minute quantities of hormone. Most creams on the market are claimed to contain 10,000 units of estrogen per ounce. It is a nice round number, and a two-ounce jar is supposed to suffice for one month. In fact, however, 10,000 units is one one-thousandth of a gram, or about one fiftieth of a normal woman's average daily secretion of the hormone.

The Food & Drug Administration sees no evidence that estrogen in such amounts can cause trouble, yet, as the *Consumer Reports* very justly remarks, estrogen is a very potent substance, and the way it works and the effects it has are by no means fully known. This reservation is borne out in a statement by Prof. Hakon Rydin of Stockholm, head of the state pharmaceutical laboratory, and a specialist in biological research, who warned (Washington D.C. *Times-Herald,* Feb. 17) that hormone preparations—including some cosmetics, skin ointments and beauty creams—are dangerous if used without medical supervision, since they effect changes in human cells and tissues. "They particularly affect the sexual organs of women," Prof. Rykin asserted, "and may cause alterations or changes which can result in pathological growths and profound transformations." He cited the case of a 17-year-old girl who showed as many as 16 different changes in her sexual organs after treatment with hormone skin cream, and stated that cases of bleeding and pre-natal difficulties may be traced to the indiscriminate use of hormone preparations. Growths which may be mistaken for cancer also have occurred, and

have been operated on in the belief that they were cancerous, he added.

Prof. Rykin suggested in a report to the state medical board that the best safeguard was to list hormone preparations among medicines which cannot be obtained without a doctor's prescription, and to inquiries from worried women and cosmetic manufacturers, he stated that his warning was primarily directed against strong preparations. "At the same time," he concluded, "face creams and other beauty preparations must be investigated very seriously. Either these preparations contain hormones in sufficient quantity to be effective, in which case they are liable to be dangerous, or they have such weak concentration of hormones that they are harmless."

Shoe-Fitting Fluoroscopes

Radiologists and public health authorities are showing increasing concern over the practice of fitting shoes in retail shoe stores with the aid of fluoroscopes. These machines employ X-ray tubes which emit roentgen rays. The fluoroscopic method of shoe fitting is used most often on children. As the *Consumer Reports* for April remarks—

> the bones of children are highly susceptible to the harmful influences of X rays. An intensity of X rays that succeeds in making visible the bones of the foot is potentially capable, in a child, of injuring the sensitive "epiphyses," or growing margins. Such injury, resulting in possible bony malformations, can result from repeated fittings of shoes with the fluoroscope. Since children are likely to need new shoes several times a year, during the first years, and since several pairs of shoes may be tried on at each fitting, X-ray exposure sufficient to cause injury to the bones may easily occur.

The salesmen (and anyone else in the range of the radiations) may be exposed to considerabe amounts of radiation and the risk of acute radiation burns, with subsequent inclination to skin cancer. The logic of using the fluoroscopic method is not discernible to orthopedic specialists, almost all of whom are agreed that there is no necessity for such a "colorful bit of salesmanship." The J.A.M.A. (Jan. 28) reported that "the minimal stunting dose of roentgen rays has been stated to be a quarter of the erythema dose for infants and half the erythema dose in older children," and the New England *Journal of Medicine* (Sept. 1, 1949) continued: "Supposing a child is exposed to an erythema dose . . . (on several machines this is

reached with a few exposures) the delay of a week or two before skin changes manifest themselves allows them to be unnoticed or at best to be attributed to irritating socks or hot feet."

X-RAY THERAPY

The safety of other phases of X-ray therapy is also much disputed in medical circles. An editorial answer in the J.A.M.A. (Jan. 28) on the question of roentgen therapy for sterility in women quoted the following statement from Dr. J. P. Greenhill's *Year Book of Obstetrics and Gynecology* (1948):

> F. Crainz . . . made a very extensive study of the literature on this subject. He found that in nearly all experimental irradiation of plants, insects and small mammalia it is possible to bring about true mutations, which are always of the recessive type and never result in improvement of the race. . . . The author concludes that although no one can now say with certainty that irradiation can cause hereditary anomalies in humans, it is equally impossible to deny this eventuality. . . .
>
> H. J. Muller, in a talk on "Radiation Damage of Genetic Origin" at the University of Chicago, said that important damage to the individual can result from a repetition of doses far too small to produce such obvious effects as reddening of the skin, loss of hair, changes in the blood count or other signs previously used in calculating harmful effects from radioactive substances. . . . The radiation dose received by a person during a single x-ray examination of the abdomen probably is sufficient to cause as many changes in the genes as would occur naturally in the course of the individual's reproductive life. He also said that each such dose probably carries about a 10 per cent chance of handicapping or killing a descendant in some (usually remote) future generation. These are strong words but they show what one prominent geneticist thinks about the use of x-ray to overcome amenorrhea and sterility in women.

THE ABUSE OF THYROID EXTRACT

An editorial in the J.A.M.A. (Jan. 28) examines the dangers involved in indiscriminate use of thyroid extract, dangers ranging from tachycardia (excessive rate of heart beat), auricular fibrillation (muscular tremor of heart), nervousness, and insomnia, to damage to the liver through over-stimulation of the adrenals. "There is suggestive evidence," the editorial adds, "that the use of excessive doses by pregnant women may damage the nervous system of the

unborn child and lead to mongolism." The reason advanced for the dangers attending improper use of this product is that the thyroid extract exerts its effect directly or indirectly on a chain of endocrine glands which interact with each other, e.g., thyroid, pituitary, adrenal and sex glands. The effect of thyroid medication is therefore not limited to one type of tissue. The editorial points out that one chief factor in the abuse of thyroid extract is that "some of the laity"—particularly, obese women—have learned that the drug can cause reduction in weight, and have therefore either increased the dosage prescribed by their physician, or have purchased it without doctor's advice either as thyroid or concealed under some fancy name in patent medicine. The reduction in weight is not a sign of recovery of normal body balance, but exactly the reverse, as it is due to disturbances in metabolism.

Bromides and Mental Disease

Dr. Theodore Cornbleet, University of Illinois dermatologist, urged at a session of the 1950 A.M.A. meeting that unrestricted sale of bromides be banned, on the ground that bromide accumulations often cause a variety of skin eruptions and may bring on symptoms of serious mental diseases. Maintaining that bromide "addicts" are on the increase, Dr. Cornbleet pointed out that the drug, which piles up in the body because of the system's inability to pass it off readily, will sometimes bring on simulated psychoses, such as manic-depression, which persist until the drug is counteracted. The figures on bromide-induced mental disease are difficult to obtain because the bromide cause is not easily detected. The average mental hospital does not have laboratory equipment fine enough to determine bromine levels in the blood, he maintained. Dr. Cornbleet recommended that the drug be sold only on non-repeatable prescription (N.Y. *Herald Tribune,* July 1).

Dearly-Won "Experience"

The foregoing accounts of seven questionable practices indicate that "cures" and formulas may play havoc with a totally different portion of the body than the one being treated, or with the emotions and the mind—all of which combines to suggest that not only new remedies, but a new appreciation of the body's *integrity* is in

order. (On this point, readers may wish to review the teachings of Avicenna, discussed in THEOSOPHY, January and February, 1949.) As dearly-won "experience" shows medical wonders to have an insecure basis, the lay public, it is hoped, will exercise caution as to "new" desperate and drastic forms of treatment, seeking instead simple correctives—with a confidence in nature's own therapeutic defenses. Avicenna, Paracelsus, and every philosophical physician before or since, have had the conviction that each person can do much to *keep himself well,* and theosophic doctrines will help this conviction to spread for the benefit of doctor and patient alike.

"OUR RED BROTHER"

The history of this country's dealings with the red Indians ranks close to its treatment of the Negro as a weight on the conscience of any American who would like to be able to feel that the Declaration of Independence and the noble principles underlying the founding of this country have been kept as living ideals and not merely pious sentiments. The burden of guilt thus incurred by the group is laid on each member of the nation by virtue of distributive karma, so that a share of responsibility accrues to the individual through the simple fact of his membership in the nation, and through his having submitted to the perpetration of an injustice. Such ameliorating factors as may present themselves in this picture must, at least in the beginning, stem almost solely from the determination of single individuals or small groups to do what they can to balance the account, independent of any support or prompting other than that of their own sense of justice.

Those who were fortunate enough to see the recent moving picture, "Broken Arrow," will long remember this as a most handsome reversal of the usual Hollywood portrayal of anything "Indian." Here the record of actual history is allowed to speak and to reveal, in a popular medium, what Helen Hunt Jackson's *Century of Dishonor,* and, more recently, John Collier's *Indians of the Americas,* have shown the serious reader. The great admission is made that even with the Apaches, known as among the fiercest and most predatory of the Western tribes, there existed a concept of the integrity of a man's word, a sense of honor, which equalled (when it did not surpass) the general code accepted and practised by the conquering

whites. The novel on which the picture was based—Elliott Arnold's *Blood Brother* (published in 1947)—is a documentary recital of the broken pledges on the part of the white man which shattered the hard-won peace with the Apache tribes; and of how the honesty and bravery of an American scout, who proved himself one white man whose word the Indians could trust, started and sustained both sides on the long, painful road of reconciliation.

In one passage this scout shows his understanding by saying:

> "There's no caste system [among the Apaches], and no aristocrats and no commoners. Look at the way civilization developed in Europe and look at them. For centuries, in Europe, there has been the idea of hereditary ruling classes and hereditary commoners. Where do you find that idea among the Indians? Nowhere, and tell me why. How did the people in one part of the world just naturally develop the king idea and the people of another just never did? We can't understand it, not even us, the democratic Americans. So we try to change it. We talk about Indian kings and Indian princesses. There never was an Indian princess. There never was an Indian king or emperor. . . . But we cannot understand that. Despite our boasts we just cannot conceive of any people being inherently democratic. We have to invent conditions that never existed to satisfy our own conceptions of how things should have been.
>
> "I wonder by what standards we have arrogated to ourselves the right to call the Indians savages. We could learn from them. We could learn some very complicated things and some very simple things. But we are not learning. . . ."

"GRANDMOTHER PALEFACE"

The instinct to throw one's own resources into the effort of righting these ancient wrongs may manifest itself in many ways that are less spectacular than Captain Jeffords' "blood brotherhood" with the Apache chief Cochise. Not worthy, perhaps, to be noted in the pages of conventional history, each such act of generosity and justice will yet contribute something to the moral atmosphere of the country and lend an ever greater influence to the "force which moves for righteousness."

Collier's (Oct. 28) gave the story, for instance, of a white woman who, since 1940, has devoted herself to teaching school among a remote tribe of Navajo Indians in southern Utah. Mrs. Lisbeth

Bonnell Eubanks is the widow of a Cherokee Indian, and while living in New Mexico she picked up a knowledge of the language and developed an abiding interest in the customs and traditions of the Indians. When she heard of the school built in isolated Navajo Mountain by the United States Government in 1936, which three teachers had unsuccessfully tried to operate, she applied for the position and has held it ever since.

BREAKING THE ICE

The families of the region, including proud groups such as the "Salt Clan," consider themselves the elite of the 65,000 Indians on the 16,000,000-acre reservation. They keep apart from other Navajos, and have chosen their homeland particularly with a view to keeping as far away as possible from the white man. Mrs. Eubanks' first task, then, was to overcome distrust by showing proof of her genuine interest in the welfare and customs of the people she came to. Possessed of a degree from Waynesburg College, Pa., with graduate work at the Universities of Chicago and Utah, she is a trained anthropologist, and so was enabled to bring a certain amount of technical knowledge and ability to her work, as well as uncomplicated devotion and friendship to the Indians. Her first year was mostly spent on horseback, trying to contact the most distant hogans in the district, and to engage support for the school. With patience and tact, she finally managed to lure a handful of children inside the school, which has now become a boarding school for 60 children.

The only one of the six schools on the Western reservation to operate throughout the war, Mrs. Eubanks' school was kept open with the assistance in money and material given by the Navajo families themselves. For many of these 400 isolated people, Mrs. Eubanks represents all they know of the world of the white men that lies beyond their horizons, and to which it is her hope they will one day be fully introduced. However that may be (and there is much to be said on both sides of the question of "assimilating" the Indian into the white man's culture), Mrs. Eubanks is turning the karma of her personal life into a wider pattern of service to an oppressed people—a practical example of what H. P. Blavatsky meant when she wrote, in her section on "Self-Sacrifice" in the *Key to Theosophy,* that "altruism is an integral part of self-development."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15 Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....424 Richmond Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbé de l'Epée
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (14), CALIFORNIA.....1237½ H Street
SAN DIEGO (1), CALIFORNIA.....307 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SAN LEANDRO, CALIFORNIA.....1543 Morgan Avenue
SYDNEY, AUSTRALIA.....Federation House, 166 Phillip Street
WASHINGTON (8), D. C. .....2653 Connecticut Ave., N. W.

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

Isis Unveiled, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
The Secret Doctrine, facsimile edition, two volumes in one	8.50
Index to the Secret Doctrine, for students	3.00
The Secret Doctrine *and* Index	11.00
The Key to Theosophy, facsimile of Original Edition	3.00
Theosophical Glossary, facsimile of Original Edition	3.00
Transactions of the Blavatsky Lodge	2.50
The Voice of the Silence	1.50

Books by William Q. Judge:

The Ocean of Theosophy	2.00
Letters That Have Helpfd Me, new and enlarged edition	3.00
The Bhagavad-Gita	1.50
Notes on the Bhagavad-Gita	1.50
Patanjali's Yoga Aphorisms	1.50

Other Books:

The Friendly Philosopher, Letters and Talks by Robert Crosbie	3.00
Answers to Questions on the "Ocean," by Robert Crosbie	2.00
The Eternal Verities, for children, new edition	2.00
Teacher's Manual and Guide to the "Eternal Verities"	2.50
"Because—" for the Children Who Ask Why	2.00
Light on the Path, written down by "M.C." (Bombay Ed.)	.75
Through the Gates of Gold, written down by "M.C."	1.50
Occult Tales, by H. P. Blavatsky and Wm. Q. Judge	2.00
From the Book of Images, a volume of Indian tales	3.00

Pamphlets:

Theosophy Simply Stated (10 copies, 50 cents; 50 copies, $2.00)	.10
Conversations on Theosophy, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
Reincarnation and Karma, containing the "Aphorisms on Karma" by Wm. Q. Judge	.10
Thoughts for Thinkers, a helpful essay	.10
What is Death?	.10
The Vocation of Life	.10
The United Lodge of Theosophists, a statement of its history, purpose and methods	.25
Five Messages to American Theosophists, by H. P. Blavatsky	.25
Epitome of Theosophy, by William Q. Judge	.25
Echoes from the Orient, by William Q. Judge	.25
Moral Education, new and enlarged edition	.50
A Christian and a Theosophist	.25
The Laws of Healing, Physical and Metaphysical	.50
States After Death, and Spiritualistic "Communications" Explained	.35
Cycles of Psychism, The Import of Psychic Evolution	.50
Hypnotism—a Psychic Malpractice	.25

Prices subject to change without notice

Correspondence, orders etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York